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LONDON, *March* 25. 1748.

PROPOSALS

For Printing by SUBSCRIPTION,

THE

Philosophical and Theological

WORKS

Of the late truly Learned

Mr. Hutchinson,

TOGETHER WITH

All His MANUSCRIPTS,

In TWELVE VOLUMES, Octavo.

By ROBERT SPEARMAN, Esq;

And JULIUS BATE, M. A.

Rector of *Sutton* in *Suffex*; and Chaplain to the
Rt. Hon. WILLIAM Earl of *Harrington*.

London, March 25. 1793.

PROPOSALS

For printing by authority

THE

Philosophical and Literary

WORKS

Of the late Henry Cavendish

Mr. H. Cavendish



ALL HIS MANUSCRIPTS

In Twelve Volumes, Quarto

By ROBERT SPURRIER, Esq.

And JAMES BARR, M.A.

Printed by J. G. ALLEN, at the
the House of Commons, in the Strand.



THE general Design of the Author, in these Works, of which we propose the Publication, is, to prove the Infallibility, Perfection, and thence the Authority, of the Holy Scriptures; which, though Christians of all Denominations have equally asserted, yet have they not been able by their Constructions to justify. For the apparent Repugnancy of the Scriptures, as they are translated, to the established Laws of Nature, hath constantly stood in the Way, and been an insuperable Objection to their Infallibility in Philosophical Points; and free-thinking and evil-disposed Men have thence taken Occasion to insinuate, that if the Penmen of the Scriptures were mistaken in *natural*, they might be so in *spiritual Things*; or if the God of Nature inspired them in their Accounts of *spiritual*, he would also have done the same in *natural Things*.

These and such-like Objections put our Author upon searching the Scriptures in a different Manner from what had hitherto been done: He considered that *the*

Creator of all Things must perfectly understand this Machine, and it's Operations, the Work of his own Hands; and that the *God of Truth* would record such Accounts as he pleased to give of them, *truly* and intelligibly. He, therefore, sat down to see what the Scriptures, fairly construed, said, without regard to any *Hypothesis*, ancient or modern; and made no Question but what should be found the true and genuine Sense of the original Hebrew, would also be the true Philosophy, and stand the Test of every Experiment and Observation truly made.

The Event answered his Expectation: For, pursuing this Method, he found that the Scriptures no where ascribe Motion to the Sun, or Fixedness to the Earth; but that it is the *SHeMoSH*, the Light, constantly issuing or irradiating from the solar Fire against one Hemisphere of the Earth, which is said to *rise* and *set*; to *stay upon Gibeon*; upon *Ahaz's Dial*; to *beat upon the Head of Jonah*; to *rule the Day, and in the Day, to bring forth the precious Fruits*; to *run from one Extremity of the Heavens to the other*; to pervade all Things, and such-like Expressions. The Word שמש, *SHeMoSH*, is a Compound of the Word שם, *SHeM*, the Atoms of the Heavens or Air, and מוש, *MOSH*, *receding*; so is the Matter of the
Heavens

Heavens or Air melted at the solar Fire, and sent out thence on every Side by the expansive Force of the Firmament, or Air in Circulation (as will be hereafter* explain'd) that it is to this Circulation of the Heavens, and Irradiation of the *SHeMoSH*, the sacred Penmen attribute the Motion of the Earth, rotative and progressive, or diurnal and annual: As *Psalms* xcvi. 11. Let the שמים, *SHeMIM*, the Airs (ישמחו *ISHMaHU*) irradiate, so the Earth תגל, *TeGaL*, will revolve (a) round: So *Josh.* x. 12. *SHeMoSH* (רום *DUM*) be silent, cease to act or irradiate, and, in Consequence of that, the Earth stood still. Rejoice and be glad

are

(a) Whoever has seen the electrical Experiment, at Mr. *Rackstrow's* — of a little glass Globe being put into Motion and rolled round a larger Globe of Copper, and revolving at the same Time round it's own *Axis*; whoever has observed the little glass Globe, thus affected by the Stream of irradiated Air, put into that Action of Irradiation by the Friction of a glass Spheroid, and thence conveyed by Wires, &c. to the Gun-Barrel, and thence to the copper Globe from which it irradiates against the glass one; — An Observation, I say, of these Effects, will give a faint Image of the Truth and Beauty of this Scripture Expression: *Let the Air irradiate, and so the Earth will roll round.* This appears in the Dark, as a faint blue Light round the glass Globe; but that it is a Stream of Air seems evident from other Experiments, where what issues from the Gun-Barrel, and has the same Appearance in the Dark of a blue Light, is to the Feeling a continual Blast of Wind. We enter not into any Disquisition about Electricity, but only give this as an Illustration of the Text, which we had Occasion to explain.

are what we translate, the *Hebrew* Words שמה *SHeMaH* and גל *GaL*: *Psal.* xcvi. 11. But here the Translators have mistaken the Genius of the *Hebrew* Tongue, which takes it's Ideas from *material Objects* and Actions, and carries them up to mental and *spiritual* ones; because we have no Ideas but what come in by our Senses: And in this Place they have neglected the natural and material Idea of the Words, and given us the mental or spiritual one. The Heavens cannot *rejoice*, or the Globe of the Earth *be glad*, in the spiritual Sense of the Word: But the one can move from the Sun at the Center to the Circumference of this System, and thence round again to the Center; and the other can, by that Motion, be circulated round the Sun. This is the material Idea of the Words; and, as the Motion or Circulation in the Blood and Fluids of the Body, caused by the same Agents that circulate the Earth, give the Sensation of Joy and Pleasure; they are thence carried from Matter to Spirit, and convey the Idea of *Rejoicing* and *Gladness* to the Mind.

It is to the *Shemosb*, that God is said, *Psal.* xix. 4. to have *fixed a Tabernacle* where He, is made light, and fit for his Ministry, *and cometh forth beautiful and adorned as a Bridegroom out of his Chamber, and rejoiceth*

rejoiceth as a Giant, or one made strong, *to run his Course*: But when the Scriptures speak of the solar Fire, they use the Word חרם *HeReS*, and declare that it doth not זרח *ZaRaH* rise, or spring up, as *Shemosh* doth, as *Job* ix. 7. who commandeth תרם the solar Fire, and (or, that) it ירם *riseth not*, or springs not up. No; it is the *SHe-MoSH* that riseth, and springs up: It (the solar Fire) acts only where it is present in the Orb of the Sun, and sends out the *Shemosh* in Light and Heat to this and the other Planets, in such Quantities and Conditions as best suit their respective Necessities.

So, when the Scriptures speak of the Earth, it is the *Fastness* and *Cohesion* of its Parts, which they declare shall endure to the End of the World, and (b) *never be moved at any Time*: That is, they shall not any more be separated and torn asunder, as they were at the Deluge; and the very Name of the Earth speaks its local Motion, being the Noun of a Verb which expresses progressive Motion, ארץ *AReTZ* from רוץ *RUTZ*, *to run*; so the *running Orb*: And, however light some may make of Arguments drawn from Etymologies, they at least shew what was the Opinion of those Times, when such Names were first imposed.

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posed.

(b) Psal. xciii. 1. Eccl. civ. 5.

Ecclef. i. 1.

posed. There is a Text in *Job* ix. 6. which is very exprefs for the Motion of the Earth even as it is tranſlated, *which ſhaketh the Earth from her Place*, or from ſtanding; upon which (c) *Diego de Stanica*, an old *Spaniſh* Commentator, remarks, that this Text is a plainer Proof of the *Motion* of the Earth than any in the whole Scripture of its *Reſt*; nay, the common Phraſeology of the Scriptures—*It turns Morning—it turns Evening—our Days decline—in the Revolution of the Year*, all conſpire to prove, that they knew Time and Seasons were meaſured by the Rotation, Progreſſion, and Declination of the Earth: For, in the *Hebrew*, according as a Day or many Days, a Year or Years are ſpoken of, proper Words are uſed which expreſs the rotative, progrefſive, or declinatory Motion of the Orb.

If it be queſtioned why our Tranſlators, who were learned Men, did not ſee theſe Things as well as our Author; let it be remembered that, when they tranſlated the Bible, the Philoſophy of the Times had adopted the Motion of the Sun amongſt it's *Placita*; and how far that did biaſs them may appear from the marginal Readings in our Bibles, which ſhew they thought many *Hebrew* Words capable of Meanings
they

they durst not give them in the Text; for which no reason can be assigned but their not being able to reconcile them to the Notions, which then prevailed, of Nature and Philosophy. And when the Motion of the Earth was recovered, instead of examining whether the Scriptures were truly translated in these Points, we took the Translations as they stood, and fell to work to prove that they had nothing to do with Philosophy, but were adapted to the Level of vulgar Conception, accommodated to the Errors of our Conceits, and to the Appearances of Things. So that our Complaisance to Philosophers has, in both Cases, proved fatal to Scripture.

(d) " The Sum of what our Author
 " avers to be the Doctrine of the Scrip-
 " ture on this Head, is, that besides the
 " differently formed Particles, of which
 " this Earth, and the several Metals, Mi-
 " nerals, and other solid Substances in it,
 " and in the other solid Orbs are compo-
 " sed, God at first created all that subtile
 " Fluid which now is, and from the Cre-
 " ation has been, in the Condition of Fire,

(d) See a Letter to a Bishop concerning some Important Discoveries in Philosophy and Theology; (from which the following Extract is taken.) p. 12-14. 12mo.

" Light;

“ Light, and Spirit or Air, and goes under the Name of the Heavens.

“ The Particles of this Fluid (which our Author calls Atoms) when they are single and uncompounded, are inconceivably minute, and so subtile as to pervade the Pores of all Substances whatsoever, whether solid or fluid, without any great Difficulty or Resistance: When they are pushed forward in streight Lines by the Action of Fire, or are reflected or refracted in streight Lines, they produce Light, and are so call'd; but when the Interposition of any opaque Body hinders their Progress in streight Lines they pass, but cease to produce Light.

“ These Particles or Atoms which, when moving in streight Lines, produce Light, and if collected and put into another sort of Motion, would produce Heat, and Fire, are, as our Author insists, when the Force impelling them ceases to act with Vigour, and when their Motion is retarded, so made, that they are apt to adhere in small Masses or Grains, which the Author calls Spirits or Air; and is of the same Kind and Texture with that Air which we daily breathe, and which we feel in Wind when it blows.

“ The Sun, which our Author places at the Center of this System, is an Orb
“ included

" included in a vast Collection of this sub-
 " tile Matter in the Action of Fire, which
 " continually melts down all the Air that
 " is brought into it by the powerful Acti-
 " on of the Firmament, or Expansion (here-
 " after to be explain'd) into the subtile
 " Matter just mentioned; and with an im-
 " mense Force sends forth, in perpetual
 " Streams of Light, the same subtile Mat-
 " ter so melted down, to the Circumfe-
 " rence of this System, which the Author
 " says is bounded, as he avers the Space
 " comprehended within it is absolutely
 " full.

" The Matter thus melted down at the
 " Orb of the Sun, into Light, must, as
 " every thing is full, either stand still, or
 " make its way outwards to the Circum-
 " ference, being forced by the Particles,
 " which are ~~concreted~~ into Air at the ut-
 " most Extremities; and return towards the
 " Sun, where the Fluid, being most subtile,
 " gives least Resistance, and takes up the
 " Place that the Light left.

concreted.

" And therefore this endless uninterupt-
 " ed Flux of Matter from the Sun in Light,
 " in place of being an Expende that should
 " destroy that Orb (which our Author takes
 " to be an insupportable Objection to Sir
 " Isaac Newton's Scheme) is the very

p. 12.

Expende or Waste. means

“ means of preserving it, and every thing
 “ else in this System, in its Action and
 “ Vigour, by pressing back perpetual Sup-
 “ plies of Air to be melted down into Light;
 “ and thereby produces a continual Circu-
 “ lation. These perpetual Fluxes or Tides
 “ of Matter, outwards and inwards, in every
 “ Point, from the Center to the Circum-
 “ ference, mechanically and necessarily pro-
 “ duce that constant Gyration in the Earth
 “ and the Planets, round their own Centers,
 “ and round the Sun; and the same Prin-
 “ ciple, with some Circumstances, arising
 “ from the Situation and Fluxes of Light
 “ coming from the other Orbs, will ac-
 “ count also for the Motions of the Moon.
 “ Besides the Rotation of the Orbs, the
 “ Author affirms that the adverse Motions
 “ of the Light pushing towards the Circum-
 “ ference, and the Air pushing towards the
 “ Center with immense Force, forms a
 “ general *Expansion* (as he translates the
 “ Word rendered *Firmament*,) which
 “ brings that Stress or Compressure on
 “ all Bodies it meets with, that binds to-
 “ gether Solids, keeps Fluids as they were,
 “ causes the Variation of Times and Seasons,
 “ the raising of Water, the Production of
 “ Vegetables and Animals, and in short
 “ produces all the Effects falsely ascrib'd to

“ G R A=

“ GRAVITY or ATTRACTION;
 “ continues Motion without the Assistance
 “ of the unmechanical Principle of PRO-
 “ JECTION ; produces, supplies and
 “ supports Vegetables, Fruits and Animals;
 “ in short produces almost all the Effects
 “ and *Phænomena* in Nature. These are
 “ some of the Out-lines of our Author’s
 “ Philosophy ; very repugnant, indeed, to
 “ the Notions commonly received : but
 “ the Authorities, by which he avers they
 “ are to be supported, are two; and they
 “ are pretty considerable.

“ First, he says, *Moses* and the Prophets,
 “ who, by divine Authority, were to re-
 “ veal and explain to Mankind how the
 “ Operations of this System were carried
 “ on, have in plain Terms said so. And
 “ Secondly, that, by comparing every
 “ true Observation and Experiment that
 “ have at any time been made by the *Royal*
 “ *Society*, or its Members, or by any foreign
 “ Societies of learned Men ; and by a great
 “ many Observations and Experiments
 “ made by himself, to which the Curious
 “ have hitherto very little attended ” (and
 “ which are among his Manuscripts) “ with
 “ the System of Philosophy revealed in
 “ the Scriptures, it may be shewn, that all
 “ the various *Phænomena* of Nature are
 “ to

“ to be accounted for mechanically there-
 “ by. ”

The Existence of an invisible and penetrating *Medium* is supposed by all: The common *Phænomena* seem to require it; and our *British* Philosopher, Sir *Isaac Newton*, not only fills the Heavens with the Rays of Light, and the thin Vapours of the Sun, Comets, and Planets, but is fond (as a late Fellow of the *Royal Society* remarks) to introduce a most subtle Spirit, which pervades and lies hid in all gross Bodies; an Omnipresent *Æther*, as the great Agent in Nature, causing Attraction, Cohesion, Electricity, &c.

This *subtile Spirit* is what our Author calls *Light*, which is one Condition of the Heavens or Air as described above, and whose Particles can as easily run through all Bodies, as Water through a Sieve; and I wish that Illustrious Body the *Royal Society*, who are now making Experiments upon Electricity with such Wonder and Amazement, would be pleased to take into Consideration what our Author says throughout his Works upon the *Mechanism* of the Air. For, if this Fluid of the Air be present in all Places which other Matter doth not fill; if it's Particles, which are of different Degrees of Subtility, be continuous and contiguous, diffused

sed every where, and through all Bodies, what Wonder is it that putting the Air, by Friction, &c. into that Condition on any Side of a Man, it shall, in so short a Space, affect the Air which pervades *his* Body, and go through *him* to the next Person that touches him, sensible to the Sight and Feeling. Indeed their most worthy President *Martin Folkes*, Esq; one would be tempted to think was describing this universally extensive Fluid the Air, where he says, " That Electricity seems to furnish an inexhaustible Fund for Enquiry ; and sure " Phænomena so various, and so wonderful, " can arise only from Causes very general " and extensive, and such as must have " been designed by the Almighty Author " of Nature, for the Production of very " great Effects, and such as are of great " Moment to the System of the Universe." In Truth the System of the Universe itself is the Effect of the same Cause, (*viz.*) the Mechanism of the Heavens or Air, which supports itself, and all the rest of this System, " by one unerring, perpetual Action and " Re-action upon itself and on every thing " else, in the material World."

It will, no doubt, seem to many both a new and odd Assertion that the Scriptures contain a System of Philosophy: To what End, to what

what Use, some will cry? But, besides that it is a Thing so desirable to be known, and supposed of that Use, that Men have spent their whole Lives in making Variety of Guesſes about it; it will further appear there was a prevalent Crime it was graciously designed by God to cure Mankind of; namely, That so frequently mentioned in Scripture of worshipping *the Creature* more than *the Creator*, *Baal*, and *Astaroth*, the Sun, Moon, Stars and all the Host of Heaven. And what more proper Method could there be to reclaim them from these mistaken Objects of their Worship, than to shew them, they were nothing but a mere Machine, were so far from being able to help their Worshippers, that they had no Life, or Support in themselves, but performed all those Actions for which they were worshipped, by this simple Power of Mechanism, (*viz.*) that of one Parcel of Matter acting upon another by *Contact* and *Impulse*? But the chief End of this Revelation was to demonstrate the Being and Attributes of *Jehovah Elahim*, and emblematically, as by *Reflection in a Glass*, as St. *Paul* expresses it, (*c*) to give us an Idea of that *otherwise incomprehensible*, but absolutely *necessary* Article of our Faith, the Doctrine of the

(c) 1 Cor. xiii. 12.

TRINITY; which, tho' a Fundamental Article of the Christian Religion, has hitherto been looked upon as an inexplicable Mystery. Our ablest and most orthodox Divines have contented themselves with saying it was *above*, though not *contrary* to Reason, and Free-Thinkers have long, with an Air of Triumph, called upon us for an *Idea* of that *Mystery* of our Faith. They will, in our Author's Writings, find whence they are to take *Ideas* of this, and other Divine Things, by Analogy. We are bid to look up to the HEAVENS, the *ἡσυχία*, the Ruling Substance in this System, the *Ἀρχετυπία*, the Arch-Type, the Character, Substitute or Emblem of the *בראשית אלהים* *BeRESHITH ELaHIM*, *ἐν ἀρχῇ ὁ Θεός*, the ruling Essence, the Trinity in Unity. The Heaven or Air in its three Conditions of Fire, Light, and Spirit, are Figures of the *Eternal Three*, the Father, Son, and Holy Ghost, or Spirit, *their* Unity of Substance, points out the Unity of Essence, *their* Distinction of Conditions, the Personality, and this without *confounding* the Persons, or *dividing* the Substance: And from their being made Emblems, they are called *שְׁמִים* *SHeMIM*, the *Names*, Representatives or Substitutes; expressing by *their* Names, that they are Emblems, and by *their* Conditions of what.

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We know that the first Person of the Holy Trinity is called in Scripture a *Jealous God*, a *consuming Fire*, the second the *Light*, the *Shemosh*, *Sun of Righteousness*, and the third Person knows no other Name but that of the *Spirit*, with the Epithet of *Holy*, which denotes his Office. And now we see the Reason *why*, and *whence* they had these *Names*, viz. from the *Heavens*, the Arch-Type, created and framed by God, and made to suit the Essence by Unity of Substance, the Personality by a Trinity of Condition, *their* Actions, by *Motion and Circulation*; so as to support themselves mechanically in Imitation of perpetual Life, by communicating Motion, and so Life to animal Bodies, as a Type of that Life the *Exemplar* has given to the Soul, and will give to the immortal Bodies of Men. And if the Heavens could speak (says our Author) they would say, "we are *one* Species
 " of Substance and represent *one* Essence,--
 " We are *three* Names, and represent *three*
 " Persons,---We *three* are the Cause of the
 " Actions of each, which one of us could not
 " be of itself; we each perform different
 " Parts, yet do every Act jointly, so do *they*,
 " and each *Name* acts the Part resembling
 " that of his Principal: All Things in *our*
 " System apparently are supported by *us*, all
 " Things

“ Things in *their* System, are imperceptibly,
 “ and invisibly supported by *them*, and we
 “ and all Things under us are supported by,
 “ and obey them; and though we represent
 “ *them*, yet we are an Example of Obe-
 “ dience to *you*.” To this, the Clause in
 the Lord’s Prayer may perhaps refer :
 “ Thy will be done in Earth as it is in Hea-
 “ ven.” And now we may see the Meaning
 of that Sentence of *Plato*, as cited by *Ci-
 cero*, and from what Fountain it was de-
 rived, *Neceſſe eſt hunc Mundum, quem cerni-
 mus, Simulachrum eſſe Æternum alicujus
 Æterni. It cannot but be that this World
 (or Machine) which is viſible to us, ſhould
 be a ſtanding Type, or continual Repreſenta-
 tion of ſomething Eternal. And our Savi-
 our, in many Diſcourſes, ſhews the Myſteries
 of our Faith are to be explained by their
 correſpondent natural Types, more parti-
 cularly in that with *Nicodemus* a Doctor of
Iſrael, where he himſelf explains the Ope-
 rations of the *Holy Spirit* in the New-Birth,
 by the Actions and Effects of his Type, the
material Spirit; and ſufficiently urges the
 Neceſſity of natural Knowledge to the Un-
 derſtanding and Belief of the Doctrines of
 Scripture, when he ſays to him, *If I have
 told you earthly Things, and ye believe not,
 how ſhall ye believe, if I tell you of hea-
 venly**

venly Things? Not to mention the severe Rebuke he gives his Ignorance in these Matters; *Art thou a Master of Israel, and knowest not these Things?* And when the Holy Spirit descended to act his Part in the Oeconomy of Grace, it was in his Type, a rushing mighty Wind, joined with the Appearance of Fire and Light, the Types of the Father and the Son from whom he was to *proceed*. Indeed the Scriptures in almost every Page inculcate the Doctrine of the Trinity; * *remember thy Creators* (for the original Word is confessedly plural) says Solomon, *in the Days of thy Youth*. Upon which the learned Dr. *Lightfoot* observes, “ the first Lesson, Youth is to learn, is to “ know the Mystery of the TRINITY “ that C R E A T E D him.”

From hence we see, it is not beside the Scope of Scripture to instruct us in Philosophical Points, as is constantly pretended; but that these Points are necessary in themselves, and do necessarily induce to a more full Understanding of *That* which is the main Business of the Scriptures, the *Doctrine of the Trinity*; without the Knowledge of which, we cannot be true, Orthodox and thorough Christians, as not being able without it to understand, *so believe rightly the Incarnation of our Lord Jesus Christ.*

* בראיך

For

For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son God, is God (i. e. a Person of the Trinity) and Man.

Such as are most conversant in the ancient *human* Writings perceive an imperfect Notion of a Trinity run thro' them all, and the higher they rise in Antiquity, the fuller they find them of it; though, at the same Time, it is so confused, as evidently shews it to be the corrupted Tradition of a divine Revelation once universally known and understood: They will here have a *Key* which will *unlock* all these Mysteries of Antiquity, a *Clue* which will safely lead them through the Labyrinth of *Platonic, Pythagorean, Egyptian and Chaldaic* Philosophy, without which Guide the Mind is insensibly bewildered and lost, and the most inquisitive and diligent Searchers of Antiquity have been thrown into all that learned Confusion and Perplexity we lament in their Endeavours to illustrate this Doctrine. They will here see the Reason why *Fire, Light and Spirit* had so particular a Regard paid to them. Why they were looked upon as of a divine Nature, and worshipped as Gods; namely, by losing Sight of Revelation, and taking the *Symbols* for *Realities*: And the Christian Reader cannot but be most agreea-

bly surprized to find that the Scripture will to Satisfaction explain *all* the antient human Writings, but needs not them to explain *it*.

To his happy Penetration we owe the Recovery of the Figure of the *Cherubim*, which St. *Paul* calls the *Cherubim of Glory*; and the Reason why they were placed in the Holy of Holies: Which Commentators have hitherto in vain puzzled themselves and others about; being misled by the idle Stories of the apostate *Jews*; as if the Spawn of those, who crucified the Lord of Life, were likely Persons to give us the *sincere* Milk of the Word of God, or explain to us the Mysteries of Christianity. He says, that as the *Fire*, *Light* and *Spirit*, were the Emblems of the Trinity, so in hieroglyphical Writing, the *Bull* stood for the *Fire* at the Orb of the Sun, the *Lion*, for the *Light* generated by and issued out from thence, and the *Eagle* for the *Spirit* or Air in Motion.—That these three Animals were Sacred to the Fire, Light, and Spirit we have very good Proof from Sacred and Prophane *Writers*. And he further saith, that the Faces of these three Creatures joined in one Body, with the Face of the Man united to the Face of the Lion, the Emblem of Light, which was the Emblem of the second Person in the Trinity,

Trinity, made up the compound Figure called the *Cherubim*, which Name in *Hebrew* signifies the *Similitude*, Representation, or Picture of the *Great Ones*, from כ Caph, *Sicut*, *Like*, and רבים *RaBIM*, or *RuBIM* the *Great*, the mighty Ones, from רב *RaB*, or *RuB*, which is the highest Epithet the *Hebrew* Tongue affords, and is great in Strength, Power, Wisdom, or whatever can be termed a Perfection, from any Degree even to infinite or beyond Expression.

That this was the Figure of the Cherubim we learn from the Prophet *Ezekiel*, (*f*) who after having described the Cherubim to consist of these three Animals, with the Man and Lion joined, says expressly, this is the living Creature that I saw, כחית, (*for*, (or the Representative of) *the God of Israel*, and *I knew that they were the Cherubim*; and Chap. i. 1. he calls them the *Visions of God*, that is, as the Original expresses it, *that Object of Vision* which represented God. If we consider the Place where the Cherubim were set, and that the great Propitiation for Sins by Blood was made annually before their Faces, by the High Priest in his Mediatorial Vestments, who alone, and upon that solemn Occasion *only*, was permitted to enter

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(*f*) *Ezekiel* i. 10.

the sacred Apartment of their Residence;— all bespeak this Figure of the highest Importance. And this the *Jews* themselves, in *their Way*, confess, by calling it the *Root, Heart and Marrow*, and the *very Kernel* of the Law, and the whole *Levitical Service*; which it could not be, if they were Figures only of created Angels, since *Angel-Worship* was *no part*, much less *the whole* of their religious Service; and the Compilers of our excellent Liturgy, Men of unquestioned Piety and Learning, seem to have looked upon this Figure of the Cherubim as an Hieroglyphick of the Trinity, by appointing the fourth Chapter of *Revelations* (where it is described) for the Epistle on Trinity Sunday. And that this Figure was a Representation of the Deity, St. *Paul* puts beyond Dispute in his Epistle to the *Hebrews* (g), where having proved that the *Mosaic Oeconomy* prefigured Christ and his Actions, says, *Christ is not entered into the holy Places made with Hands, the Figures of the True, but into Heaven itself, now to appear in the Presence of God for us.* Whence it is evident, that as the Holy of Holies was the Type of Heaven itself, the Figures placed there were the Symbols of the Deity, before whom Christ is now realizing what the High

(g) Hebrews ix. 24.

High Priest annually typified, by sprinkling the typical Blood of the Sacrifice before the Faces of the Cherubim. Considering the Figure in this Light, it was proper Furniture for this sacred Place, which from the Residence of these Symbols was called the *Holy Place of the Holy Ones*. It was proper after *Adam* had broke the Terms of the first Covenant, the Tenure by which he held Paradise, to set up this Hieroglyphick of Christianity, which afforded so comfortable a Prospect to fallen Man, of the Reconciliation of the Deity, and the Promulgation of the New Covenant or Terms of Salvation, by the Incarnation of the *Second Person*, the *Lion, of the Tribe of Judah* ; as it was not only a Type of that Personality in the Deity which his Fall made necessary to be known, and necessary to effect the Method of his Salvation, but as it was at the same Time a full Explanation of the Promise made to them, *that the Seed of the Woman should bruise the Head of the Serpent, &c.* This was the *Presence of God, Cain*, upon the Murder of his Brother *Abel, was driven from*, and from this Figure, the *Teraphim, Penates, Lares, Household Gods, &c.* of the Heathen World, (the Apostates from the Worship of the true God,) and all the various Kinds of Animal Worship, took their Rise. He

He has traced up to their Original, the Pagan Theology and Mythology, and shewed whence they took their Rise. *First*, By applying the Rites and Services instituted to the Worship of Jehovah, to his material Agents the Heavens, whom they serve as Gods. And *Secondly*, By corrupting the Revelation of a Saviour and Redemption to come, partly through Ignorance, partly through Imagination; till at the last they neither knew *what*, nor *why* they worshipped; only retained confused Notions of Atonement by Blood, and of great Things to be done by a Son of *Jupiter*, born of a Woman; which the Poets, by supplying Truth with Fiction, and filling up the defaced Traces of Tradition with Strokes of their own Fancy, formed into our *present Theogonies and Mythologies*; hence arose their Stories about the *Amours* of the Gods with *mortal Women*, the *Exploits* of their *Herculeses*, and the great Virtue and Efficacy of Blood. All which is beautifully and clearly disengaged in these Tracts; so that as the ingenious Author of *Some Thoughts upon Religion*, &c. remarks of his Works, “ If
 “ Regard to Revelation was out of the
 “ Question, it is amazing, that Curiosity
 “ does not prevail with Men of Leisure and
 “ Learning, to look into Books that are
 “ stored

“ stored with so much Entertainment in
 “ that Way.”

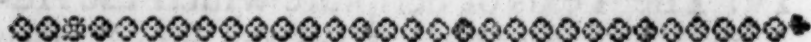
He has explained all the Rites and Ceremonies of the *Jewish* Dispensation, and shewed how and in what manner they were Delineations of Christ, and of what he was to BE, DO, and SUFFER: He hath proved that the *Jews* knew them to be *Types* of his Actions and Sufferings, and performed them as *such*; so were *Christians* both in Faith and Practice; with this Difference only, that *they served* unto the *Shadow* and Figure of heavenly Things, the good Things to come, *We*, unto the Completion, the *Reality*, the Substance.

The Way he has taken to this, has been to reject the *Points*, and all the *idle Rules* and Stories of the Apostate *Jews*, which have hitherto served only to mislead Christians, and bring the Study of the *Hebrew* into Disrepute even to a Proverb, and to explain the Scriptures by themselves; ‘ in a
 ‘ manner *new indeed*, and different from the
 ‘ Generality of Commentators, which may
 ‘ be one reason why an Examination of his
 ‘ Notions may have been neglected; but as
 ‘ they are of such *universal* Import to Man-
 ‘ kind, and most evidently tend to confirm
 ‘ the Scriptures, should they be found true; it
 ‘ is the more incumbent upon the Men quali-
 ‘ fied

‘fied to judge, to examine them :’ For, to use the Words of the Author, just cited, in his *Letter to a Bishop*, concerning our Author’s Discoveries, “ I cannot help thinking it some Reproach to the Curiosity, as well as religious Zeal of the Clergy of this Nation, that Sentiments so new and surprising, in Matters of Religion, should have been stalking about for so many Years, without meeting with any Examination, Approbation, or Confutation.”

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